# CHRISTIAN INTELLIGINGER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,-that God's our friend, Virtue our good, and happiness our end,

How soon must reason o'er the world prevail,

And error, fraud and superstition fail."

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GARDINER, MAINE, FRIDAY, DECEMBER 28, 1832.

NEW SERIES, VOL. VI.-NO. 52.

WILLIAM A. DREW, Editor.
TERMS.—'two dollars per annum, if paid in six months, or two dollars and fifty cents if payment be delayed until after six mouths, and after the expiration of a year, interest will be charged.

Theory and Practice. A SERMON, BY RUSSEL TREETER.

TEXT.—"For God so loved the world, that he gave his only begatten Son, that whosoever believeth in him should not perish, but have everlusting I fe."—John iii, 16.

Much is said in the Scriptures, and among Theologians and others, about the love of God. The Bible, as though to set light. To avoid discovering the impurital the matter at rest, says, in so many words, God is love. This infinitely broad and unqualified assertion would seem to imply, that the whole administration of Jehovah is a specific object in the manifestations of regulated on the principles of perfect benevolence. And even this admission does but open the door for controversy and contention, since there is an almost endless diversity of opinion, as to what is really meant by the love of God. Some construe it one way, and some another Now what shall be done? Who shall decide when Dictors disagree? How shall we know what is meant by the love of our Creator? Lais is a monentous question. It should be solved with the utmost deliberation.

Well, it has occurred to me that a method may be adopted, to which none can object, and by which we may arrive at fair and safe conclusions on this all important subject. The mathod is this. Determine how we should know whether we were the objects of some other being's love and good will. How do we know, for instance, that parents love their children? Answer. By their works or benevolent efforts in their behalf If they merely talk about their benevolence and kindness, and yet never do any thing for their welfare, can we believe them sincere. Certainly not. Parental love, then, is known by its fruits; or by the endeavors and efforts of parents to benefit their offspring. To manifest their love in the highest degree, they must do all they can to promote the hap piness of their children, without impatience or discouragement. Their efforts must be earnest and persevering. To this doctrine no one can object.

Is it not safe, kind reader, to apply this method of deciding the question concerning love, to the Supreme Being. 'Have we not all one Father ?' and does he not love us as his offspring? Most surely. Let the inquiry, therefore, be directed to ascertain, what God has done for the world of man, which demonstrates his love in various degrees : and whether it has been manifested in the superlative degree.

If we say the Creator is benevolent and

good as our preserver and benefactor, in the bestowment of shines and showers, seed-time and harvest, general health and happiness;—it may be granted by all to a certain extent. Bu still, we may be told, there is a deficiency. This is no evidence of love in a perfect superlative degree .-Because, the sun is sometimes hid when we seem to need his beams most; the rains are withheld, at certain seasons, and at others come down in drenching and destructive, rather than refreshing, showers. The earth is not al vays abundantly fruitful, and health and happiness are very unequally and imperiectly enjoyed. And besides, Deity has, to say the least, permitted the introduction of sin and unbelief, and all their we and mental darkness, into this otherwise beautiful world .- This life is but temporary, at best, and must be followed by death and the grave. And how shall we know that love divine will continue to rise to the highest and most glorious degree? How shall my anxious mind be satisfied that benevolence is not limited to the narrow bounds of time, and exhausted in the bestowment of life's blessings and enjoyments? Answer. These questions, and a thousand others like them, must be settled by an appeal to the scrip tures. We know nothing concerning what God will do wit a mortal creatures, beyond this life, except what we learn from revedation. Let us examine our text then, in relation to this point. 'God so loved the world.' How? 'That he gave his only begotten Son.' Waat for? 'That whosoever believeth in him night not perish but have everlasting life. Here then is the very manifestation required, the very exhibition which is necessary to make up the deficiency, before named, and under the evidence full and perfect, that God loves the world in the highest degree-in the most glorious and adorable manner. He loved the world as it was, and not barely as it finally will be, when sanctified by his truth and grace. The character of the world is fully described in the very passages which announce the law of its Maker. Read for yourselves, candid inquirers. For when we were without strength, in due time Christ died for the ungodly. 'God commendeth his love towards us, in that while we were vet sinners, Christ died for us '-- 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more

to you that ye sio not; and if any men sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, or not for ours only,

but also for the sins of the whole world. This is a mere summary of Bible declarations, concerning the love of Almighty God as manifested in his Son for the everlas ing welfare of mankind. Let every reader examine the promiscuous cluster of texts for himself, without bowing to any sectarian name. He can hardly fail imbibing correct views. The testimony is as clear as the cloudless blaze of sunand boundless love of our Father in heavnety closed. And, there must have been unbought, unearned benevolence; and whatever that object was, it will certainly be accomplished. What was the Divine purpose then, in the illustrious display of infinite goodness? Answer. As we have before seen, that the world might not perish but have everlasting life. This life, though absolutely eternal in its nature, may be inherited and enjoyed in this state of being, by fath and hope; but the substance or reality, is incorruptible life and bliss in a future state. As it is said, 'The wages of sin is death; but the gift of God is eternal life, through Christ Jesus '-This is the word that God hath given to us eternal life : and this life is in his Son. Believe on him to life everlasting.' If this everlasting life does not refer to the incorruptible and glorious state of immortality beyond the tomb, then I am grossly mistaken. But that such is the fact see us evident from many considerations God sent his Son to reveal the doctrine of future life and immortality. That life will be eternal and incorruptible. It is the highest and richest gift of infinite grace.-But where sin abounded, grace did much more abound; that as sin both reigned unto death, even so might grace reign through righteousness unto elernal life by Jesus Christ our Lord.' Can any thing be plainer than such testimony ! Eternal life is to succeed the reign of sin and death, and abound much more, - to a far longer duration. It is precisely as imparial as the life we now have. Both are the gift of one infinite Being; the almighty Creator of us all. Why should not this Being give, in the Council of his wisdom and goodness, the same life to the same race of creatures, as their final destiny? Why should He, to whom all things are alike possible, nay, easy of accomplishment, leave a part of his rational offspring to perish forever? The very supposition is too shocking to be indulged for a moment. The final portion and destiny of every created intelligence depends on God, and on him alone. No other being can vary it in the least, What our God determines to do, or to have done, will certainly come to pass. If He wills the ultimite perdition of any human being, his perdition is inevitable; but, if God wills the everlasting welfare of all men, then none will finally perish Though some may want of food. But they shall also be saved. Men may perish in ignorance, error, sin, poverty and feath, and yet be restored by

But those who believe in the Lord Jesus do not perish in the sense in which the unbelieving and the fearful do. They sit together in heavenly places, 'He that believeth on the Son, bath everlasting life." He has it by ante-dating his actual possession as a minor believes his father's will which gives him a vast inheritance when he comes of age. Whosoever liveth and believeth in Jesus, shall never die. Faith will be a well of water springing up into everlasting life. How cheering, and refreshing to have the chrystal water of li e continually rising in the soul! Well might the apostle say, Believing we rej nee with joy unspeakable and full of glo-These are they who enjoy a special salvation. For therefore, we both labor and suffer reproach, because wo trust in the living God, who is the Saviour of all men, especially of those who believe. Whosoever believeth on the Son, shall not perish or suffer in fear and mental agguish, but hace, by anticipation, the Joys of that everlasting life, which is the free gift of God through the medium of his Son. They have great peace and joy in believing. They pluck fruit ambrosial from life's fair tree, fast by the throne of God. They live as seeing him who is invisible; and sit down by faith, with Abraham, Isaac and Jucob in the kingdom of heaven .-Hence the encouragement for seeking for the knowledge of the truth. The truth makes free indeed. It gives the liberty of the sons of God.

the almightiness of Divine grace. God-said to his ancient people, 'O Israel, thou

hast destroyed thyself; but in me is

thine help ' 'My people are destroye for

lack of knowledge.' Hence the unpor-

tance of knowledge and discernment in

spiritual things.

And how glorious the thought that the being reconciled we shall be saved by his whole creation shall be delivered from the

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PROPRIETORS.

Wherein is love, not that we loved bondage of corruption, and be translated into the light, liberty and glory of immorbide for our sins.'—

tal truth! The field of contemplation is condition would be, if God should withdraw prayers to the giver of every good and the influences of the sun; withhold the perfect gift, can we reasonbly judge that of the mind, A religion never to be fully explored ! So that, in addition to all which can ever be known, by finite beings, there will, forever, be room enough for the exercises of faith and hope. Hence these christian exercises are by no means confined to this mortal state. The time will never arrive, in eternity, when less faith and hope will be accessary, to con-tinue and increase the Joys of heaven, than were before exercised. The fulfilment of one declaration of good things to come, not only affords the fruition of faith, but excites and increases confidence in the joyful accomplishment of the next.— Unwavering confide? Tyxhilarating ex-pectations, and expanded charity will constitute an important part of the blessed

ness of life everlasting.

Therefore, may we all give all dili-gence; add to our faith virtue; to virtue knowledge; to knowledge, temperance; to temperance, patience; to patience, godfiness; to godfiness, brotherly kindness; and to brotherly kindness, charity." AMEN.

#### Bereavement.

The letter which fallows was written by an affectionate son to his addered father, on the occasion of the death of an amiable mother.

October, 1832. My dear afflicted Father - How shall I address, how comfort you in this trying hour? How shall I administer to the thrice broken spirit? "There is balm in Gilead," but it should be 'ouched by hands more hallowed than mine. On could I but withdraw for a moment the curtain that has fallen between us and the kindest and the best, could I but lay bure the se-crets of that "far off land," where the "weary are at rest," there would be a picture, my father, which would turn your tears to rapture, and bid us long to share the new made grave. But the hand that chastens, forsakes, not his own. He has given you a talisman, my father, which has thrown a halo o'er the past, has whispered "peace" in the hour of present sorrow, and revealed to your panting soul the promised glories of the future. This talisman is faith, that pure, devoted faith, which bade the patriarch yield "his only son," that blessed the widow's cruise, that knew the risen Saviour, nor marvelled whence he came, and that raised an evarlating

incense from the blood spilled on Calvary.

It hash am subset the roughest sea, sweetened the deadliest cup, and made the martyr's pile a bed of roses! This treasure has not been given to you in vain, my father, for as the faut ripened for heaven, the spoiler has entered our little garden again and again, and chosen the best as an offering at the "throne of grace " The affectionate wife, the tender, indulgent mother, the accomplished, benevolent, sincere christian, has gone to her reward. The home she loved, the husband whose faithful breast had been her pillow, the children who sought instruction from her lips, and worshipped virtue, as it breatked of her, these have lost what this world can never restore, but the place re-'served in her Father's mansion has been her, and Heaven has gained an angel.

Though distant, my father, my heart is with you. I see your revered form bowed to the earth with grief-"Thrice hath the blow been struck." A beloved brother, whose life was a commentary on excellence, a sweet daughter who shared with you the burden of your Saviour's cross, who learned to sing the matchless joys of Heaven, then flew to realize the glorious scene; and now, the dear companion of your even ing hours, kneels at ""His throne," and asks for blessings on the loved ones left I look again : my father's form no longer bends with grief. The eye of faith has pierced the clouds, and rests upon that shining throne ! The sound of praise as cends Millions of voices float upon the air, and as the anthem swells a nidst the heavens, sphere after sphere re-echoes the glad sound.

Are there no kindred spirits in the air Are there no well known voices in that choir, whose much loved tones are wafted to his ear? And now they sing of earth, and hitherward they turn their radiant forms Whom do they call on earth?

Come to us loved ones, come?
Our home is near.

# GOOD DOCTRINE.

'How excellent is thy loving kin lness, O God!— therefore the children of men put their trust under the shalow of thy wings.

'They shall be abundantly satisfied with the fatness of thy house, and then shalt in the them drink of the river of thy pleasur.'-Psalma, xxxvi, 7, 8.

The scriptures in speaking of the Divine Being, use the most exalted language .-They speak of his everlasting mercy, of his unsearchable riches, of his great goodness, and of his exceeding great and precious promises. In our text, the most expressive words are employed to represent the nature of the most High .-That we may see their full import, let us

the influences of the sun; withhold the rains and dews, which in kindness he grants.—But God, says the text, has not only kindness, but loving kindness Now between kindness and loving kindness, there is a great difference. The former is exercised, when we relieve the wants of the wicked; the latter, when our love calls into action, every energy of our nature, to relieve the wants, of the dearest object of our affection. We exercise kindness, when we bestow charity to avoid further importunity; but we exercise loving kindness only, when the purest affection prompts the deed of mercy. How glorious then is the character, which the phrase, loving kindness, gives to God.

But the text has still another qualifying word. It is not the word partial nor the word limited-no, -but it is the word excellent. 'How excellent is thy loving kindness, O Lord!' This is all that volumes could say in the praise of God, and it forever refutes what partial and misguiof his character; for it shows, that all his acts are in accordance with infinite love and kindness. Hence, the Psalmist says, Therefore the children of men put their trust under the shadow of thy wings.' Did God possess a different character he would be unworthy of trust, and those that trust in him, would be unhappy. It is the excellency of God, and not his being God, which makes him worthy of

And how, we would ask, if God has not this excellent loving kindness, could the text say, they shall be abundantly satisfied with the fatness of thy house?' Here again is a qualifying word used, and a word which shows, that the provisions of grace are infinitely good in their nature, and endless in their duration. Now, who that believes in endless suffering, can ever expect to be abundantly satisfied with the fatness of God's house? - Suppose future happiness is in part to consist in rejoicing at the misery of the danned, this will not be a satisfaction arising from the fatness of God's house; so that all who entertain this strange notion, cannot expect to be abundantly satisfied with the riches of grace .-Besides this abundant satisfaction, we are to 'drink of the river of God's pleasure.' What figure could express greater felicity than this? The word pleasure itself, is big with meaning; but when used as in the text, it expresses the most perfect and the most lasting peace.

Such reader is the good doctrine, preached by the Psalmist. You will at once say he was a contradictory preacher or a believer in the final happiness of all men. Let us then reflect upon this good doctrine; and when any limit, either in extent or duration, God's kindness, let us reremind them of the words, excellent and loving; and when any mention the eternity of misery, let us tell of the fatness of God's house, and of the river of his pleasure .- Southern Pioneer.

# RELIGION.

Religion like every thing of a heavenly and divine nature, contains in itself those characteristics by which its divinity is

It is too often the case, that the prejudices which arise, like unwholsome vapors, from certain peculiarities and particular tenents of different sects, so darken the understanding as to lead the mind to censure all the religious world, except those who subscribed to a favorite system as irreligious and profane. But could we travel the world over, and with clear, un prejudiced eye sight examine the hearts of all denominations, it is highly probable that we should return with vastly more liberal views, than those with which we began the examination.

Man is naturally religious. Piety and devotion are elements in which man finds life and peace. As it stands in its native form without the ornaments of human invention, religion, every where, and among all people, is love to God, and good will to man. All profess to cultivate the former unboundedly, and the latter as far as their prejudices will permit. But there is an inner vail, through which, if we once penetrate, we find that religion has her most sacred abode, in the affections of the human heart, where universal benevolence is warmly cherished, and a generous love to all mankind maintains a holy sovereignty in the pious soul.

If we cautionsly examine the most illiberal secturian, even one whose creed consigns nine tenths of the human race to everinsting misery in the future world, we find in his pious heart the same principle which in another of a more liberal creed, is manifested in open and avowed senti ments. For instance, if we go to one, who profess to believe that our Father in heaven has predestinated millions of human beings to endless misery, even before creation; and could we look into his honest and devotional affections, could we read the fervent prayers which his soul breathes out to God, there is not the least doubt but we should find universal love, First; the word kindness is used. To yes, love to all men, swaying its golden begged for a blessing on his meat, asked realize the value of God's kindness, we sceptre through the vast dominions of the him why he did not worship the God of

perfect gift, can we reasonbly judge that these men are opposed to the salvation of all men? No, surely we cannot. But here lies one very great difficulty, and one which is hard to be removed. Though they pray for the salvation of all men, yet they are not willing that our Father in heaven should save them in any other way than by bringing them to their persuasion. Like the pharisees of old, who would compass sea and land to make a proselyte; but could have no hope for any who were not circumcised and conformed to the law of Moses.

But we must not look for religion in creeds and formularies of human invention, we must look for it in the honest, the phois, the devotional heart; in that hear, which cruly loves God, loves its brother also; For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen."

This principle of love to God and good it forever refutes what partial and misgui-ded men have said against the excellency it is a most happy consideration that all denominations agree in this sentiment H. B.

> Religious Education -The education of the heart is the work of domestic life and where this preliminary is neglected, all the endeavors of the schoolmaster will be fruitless. In the religious education of the lower orders there is seldom, I fear, any appeal made to the heart and the affections. The religion of the vulgar is therefore, in general, gloomy, superstitious and I had almost said ferocious. While all the other intellectual faculties are permitted to remain dormant for want of cultivation, imagination is roused and filled with the darkest images. The tendency of this temper is to proclaim distrust, suspicion, envy and malevolence; and when spiritual pride is added, it brings forth arrogance and presumption. This is not the religion of JESUS CHRIST .-Far other are its fruits; widely opposite is its tendency upon the human heart!

> The first view to be given of the Deity to the poor, as well as to the rich, is as the giver of all good. The universality of His providence and of His protecting care ought to be carefully instilled. By representing the Supreme as a malignant spy and an avenging tyrant, no affection consonant to the spirit of the gospel can possibly be produced. -- Elizabeth Hamilton.

> THOUGHTS FOR SARBATH MORNING.

How great is the privilege we enjoy. We live in a land of liberty, and an age of inquiry, when knowledge is increasing .-We are permitted to worship the Father of our spirits in that way which best suits the dictates of our own unbiassed conscience, and there is no power of persecution that can in any way harm us. How different is our condition and privileges, from those enjoyed in the first ages of the gospe!. Then those who believed in the Saviour, and worshipped God in his beloved name were exposed to suffer the loss of all earthly things and their lives also; and yet, if we may believe the well authenticated accounts of those early christians, they were more zcalous to attend the worship of God, than Christians generally are now, where they have all the liberty they wish to improve. This surely appears like ingratitude. This reflection shall incite to vigilance. We will not let triffing circumstances of dress, or a little distance from the house of woship or the weather's not being so perfectly agreeable, prevent our being at the sanctuary of devotion. But when we are there, then we must be duly cautious that we profit by the opportunity. When the scriptures are read, we will devoutly attend to their instructions; when the praises of God our Saviour are sung, we will sing with the spirit and the understanding; in prayer, we must pray in the words of the minister, exercising our own understandings with fervent desires to God; while the sermon is delivered, we will strive to keep the thread of the discourse, beginning the subject with the speaker, and following with nice attention until the close. By these exertions, and the blessings of God, we shall return from public worship with an intellectual refreshment, edification and comfort. May it please our Father in heaven to bless these reflections and succeed these resolutions to the honor of his grace. H. B.

Persecution Reproved.

Arthoclose of Jersmy Taylor's work on the Liberty of Prophesying' we find the adjoined anecdote. It contains a moral, which it would be happy for mankind, were it better attended to, and presents a forcible reproof against that spirit which would persecute him who worships differently from our-

'I end with a story, says he, which I find the Jew's hooks. When Abraham set in in the Jew's hooks. When Abraham set in his tent door according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down: but observing that the old man eat and prayed not, nor

heaven? . The old man told him that he worshiped the fire only, and acknowledged no other god; at which Abraham grew so zealously angry, that he thrust the ald min out ol the tent and exposed him to all the evils of the night and an unguarded condition.

When the old man was gone, God catted Ahraham and asked him where the stranger was. He replied, I thrust him a way, because he did not worship thee. God answered him, I have suffered him these hundred although he dishonored, me, and years, although he dishonored, me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back ngain and gave him hospitable entertainment and wise instruction. 'Go thou and do likewise and thy charity will be rewarded by the

When the pious people of this age feel disposed to persecute and injure their neigh ors because they do not worship as they do or perhaps do not worship at all, we wish they would recollect this little anecdote. It might then probably occur to them, that in-stead of doing God service and rendering themselves pleasing in his sight, they were stepping aside from their duty, taking upon ives an authority which does not belong to them, and that their interference was far from acceptable to Him, who forbids us to judge our brother, who must stand or fall to his own master and not to

### THE INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, DEC. 28.

#### TO OUR PATRONS.

The present number completes the eleventh volume of the Intelligencer, and the sixth year of the present Editor's relationship to its patrons. And on this occasion-a time when we are naturally called upon for a moment to pause and review the past, -he cannothe must not-forbear to express first of all his thanks to that benign Providence, which, notwithstanding a delicate constitution and feeble health, hath so greatly favored him in the prosecution of his duties. It is a circumstance, which he thinks worthy the grateful remark, that no one week, during all that time, has he been absent from his post; but regularly and invariably every Friday he has been enabled to converse with his readers.

Nor can be withold from the patrons and friends of the paper the expression of his gratitude for the many favors they have bestowed and the indulgence they have evinced towards him during all his labors. As a Sentinel on the walls of Zion he has endeavored faithfully, according to the means accessible to him, to bring good report to the people relative to the prosperity of our cause and to warn them against every machination of the enemy. For the latter workpainful as it ever is in itself-he has oftentimes incurred the sore displeasure of the exposed party. "But none of these things move me." Believing-knowing -that we are right, and that heaven is on our side, we have felt strong in the faith giving glory to God ; resolved never to shrink from a fearless performance of duty. No one shall ever justly charge us with dissembling or hypocrisy, or of shrinking from personal responsibility to gain personal favor. The cause of Univergalism we lave as the cause of God-as the truth of his glavious grapel ; and as earthly conside ration shall tempt us to ahandon it.

Our ministering brethren and others, who have contributed for the columns of the paper, are entitled to our special acknowledgments. Nothing cheers an editor more than such demonstrations of confidence and friendship towards him. May we not hope that these brethren will continue thus to animate our heart, and make themselves useful to the public? There are others from whom we have not heard so often in the character of correspondents as we could wish. No doubt they can find an hour or two almost every week to devote to the instruction and edification of our readers. They will suffer us to solicit this favor in their behalf, for the coming year.

Subscribers all must know-without seeing the fact stated and repeated in the paper -- that punctuality on their part in fulfilling their pecuniary obligations to the establishment, is indispensable to the success of the terms-both they and we know who they are-will accept our thanks for their punctuality. Those who have not are again reminded of their obligations and our wants, and requested to cheer us on our way by an early transmission of what is due.

We have made no special efforts to obtain a wider cir ulation for the Intelligencer. Our preference has always been that it should go on its merits, not doubting, that if it deserved patronage, it would obtain it. Still, much is depending upon the influence and activity of its friends to introduce it to individuals and families who may need the consolations of religious truth and hope. There are hundreds of people in our own State, who might be essentially enlightened and encouraged by the reading of a Universalist paper, and who would be disposed to take one if the opportunity was presented by a friend. Why will not our Ministers, Agents and other friends, generously make one farther effort in behalf of the Intelligencer, and endeavor to send us, as a new year's gift, each, a few additional subscribers? In this way they would not only essen tially aid us, but would help to promote more widely the cause of truth and rightequaness.

In reviewing the year that is now nearly closed, have we not all great reason for gratitude towards heaven? Our cause has continued to progress with a steady and permanent triumph. Societies have been multiplied, and ministers of the good word raised up, on all sides. 'Our opponents have beheld our success with surprise and mortification. Universalism, which, a few years since, was but as an handful of corn upon the mountain, has been planted in almost all directions and multiplied beyond all precedent. "We trust that yet it will fill the whole earth. It is, indeed, the cause of God, and must prevail.

In a temporal point of view we have many causes for thankfulness. The earth has yielded her increase, peace has been preserved within our borders, and though a fearful pestileuce has been abroad in our land, our own State has been entirely free from the dreadful scourge. The mercies of heaven towards be as a people and as individuals, have been innumerable? And who would not be grateful on a review of themer Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and orget not all his benefits."

WITHDRAWAL

We have received a letter from Mr. Edward Palmer dated "Woodstock, Con. Dec. 15, 1882," requesting es to signify, through the medium of this paper, to Rev. Zenas Thompson, Standing Clerk of the Maine Convention of Universalists, his desire to dissolve his connexion with that body, and to be known in future as an "Independent Restorationist." We are apt to speak plainly and to tell what we think, and therefore say that we do not by any means, consider this the correct way of doing business. The request should have been communicated first to the Clerk, and then if the latter as an officer of the Convention, deemed a publication of the fact necessary before the Convention should meet and act upon the request, he would, of course, authorize and direct its publication accordingly. We shall send the letter to him.

As Mr. P. is but little known to the Universalists in this State, we deem it proper to say, that two years ago last June he applied for and received a Licence from the Convention to preach. At that time he resided in Belfast and was almost a total stranger to the Universalist Connexion. Not long after this, and before he had preached much, if at all, he left the State and engaged as a printer in the Office of the "Independent Messenger"-the Restorationist paper in Massachusetts. The feelings which exist between the two parties there are painfully known to many who live even beyond their influence; and it was not surprising if Mr. P. became enlisted on the latter side His error was, that he seemed to have included even us in Maine as obnoxious to the same objections which he conceived laid against certain Universalists in Maseachusetts,-than which nothing could be more unfounded. He returned to Maine last fall, confirmed in his feelings towards us, and met the Association in Dexter in October. His course was a subject of grief to every member of the Association present. We do not impugn his motives,-very probably he deemed division, (an object which he distinctly avowed.) as desirable. But it was evident that he brought with him such feelings as none of us ever witnessed at one of our public meetings before. He was treated with every possible mark of kindness, fellowship and respect; but those manifestations of a liberal and fra ternal spirit seemed to obtain but a few like returns from him. He declared his intentions to withdraw from the Convention at any rate, and we have been expecting the act ever since. He has now done it -We state these things to show the nature of the "con nexion" which he desires to have dissolved, and to indicate the brethren of this Convention against any supposition that the cause of the withdrawal lies in any want of fellowship or good faith on their part in respect to Mr. P.

#### SUGGESTION CONSIDERED.

We have taken the suggestion which Br. Whitte more makes, relative to our publishing the "original letter" of Rev. J. W. Hoskins, into consideration; and our conclusion is this : No doubt, "Mr. Hoskins has a right" to have that letter published, if he wishes: but, until that wish is expressed; we conceive that me have no "right," fairly, to present it to the public We know not as he would object to its publication; but the letter is his-it having been virtually withdrawn-and ought to be subject to his control. We took no copy of it, and if we had done so, especially without his consent, good usage would require us to consider it subject to the writer's call. The original letter was shown to us at the time, and we barely glanced at its contents, most of which we have forgot-

We unite with Br. W.'s "advice," that if there are any in Maine or Massachusetts who are not "at heart" in fellowship with the Universalist denomination, they should withdraw. We pretend not to judge other men's hearts, but have no suspicion that there is any member of our Convention who does not heartily fellowship Universalists--understanding by the 'Universalist denomination" not a party among brethren, but the great body of professed believers in the salvation of all mankind. There are different opin ions amongst brethren on some points, and we do no hold that that difference should cause a withdrawal or division. We trust that such was not the object of Br. W.'s "advice."

# SINFUL TO TRY.

A tract has been put into our hand, just published by the "Revival Tract Society" entitled, "Plain Conver sation, Or the Truth so honestly told that Sinners cannot deny it. " The Conversation is on the duty of repentance. As it contains some of the most irrational and dishearting statements which we have ever seen published under the name of religion, we are disposed o notice the gist of the argument. The dialogists are Truth and S nner. In the course of conversation, Sinner is made to confess that he knows it is his duty to repent, and that he will try. At this latter promise, Truth takes fire, and declares, that "to try" to repent is abominably sinful in the right of God, -he, no where, having commanded the sinner to try to repent. He must repent but not try. This nice and most ridiculous distinction of duty, the writer illustrates as follows: "Suppose your house was on fire over your head, and you should say, Til try to get out,' and should sit still and fall into the fire, would that save you?" A curious way of trying to escape. one would think, to "sit still and fall into the fire." We should think that this is not "trying." . The writer's idea, however, is that the man must get out of the house without trying -he is no where communded to try; and if he does, he sins before God and shall perish in the fire of hell forever.

Is it possible that such an absurd doctrine as this ean receive the sanction of the learned divines who belong to the Revival Tract Society? Do they think to obtain credit and influence by requiring men to perform duty, and at the same time telling them it is of no avail, but sinful, to try to perform it? Must mgo "sit still" and perish for sitting still, when for not citting still, but trying to escape, they shall surely fall into the fire of hell to all eternity? Gracious heavens! what have has orthodoxy not made of consisteney, reason and "Truth." So then, Sinner, you are to understand, that you must repent or you cannot be saved; but if you try to repent you shall certainly be damned.

"You shall, and you shan't; You can, and you can't; You'll be damned if you do, And be damned if you don't."

# DEDICATION.

The new Universalist meeting house in Waterville will be dedicated on Tuesday next. Ministering breiliren and others are invited to attend:

AN NQUIRER.

The Independent dessenger mentions a case of a young divinity student calling at that office lately to cure a copy of lean's Lectures in favor of the final Restoration. Is expressed himself respectfully, and somewhat favorably, towards that sentiment. If the young man beloigs to the Andover or Newtown School, as we suspet he does, being a student in an "evangelical Theorgical Institution," it was a great act of eruelty tomention the fact; for, if found out by his tutors, no coult he will be expelled the Seminary for such an henous offence. We trust the Messenger will obey an all for names. Let him escape if possible, undetected and unknown, till be has finished his course of studes, after which perhaps he may escape from the toils of orthodoxy altogether.

#### CAUSFOR CHOLERA.

Medical men have all along taught us, that internperance in drinking and eating, and other physical irregularities, were anongst the predisposing, if not original, causes of thecholera; it seems, however, if a writer in the last Zon's Advocate is to be believed. that they were all metaken, no physical cause having any concern in that disease. He has found out the secret, and revealed t in the last Advocate in the form of a dialogue, as follows:

"Q Why has the cholera visited this our happy lan-11

It is a judged from the Lord. "Is there evil in the city and the Lord bath not done it?"

Q. But why are some places so severely afflicted, while others have been passed by? A It is evident to me, that God is visiting with

od for a particular sin that has stained this happy land, and where the crime is most generally found, the judgment will be the more severe.

A. Subbath breaking is the sin, and where the Sabbath is sacredly regarded, the people have nothing o fear from the cholera."

The above is but a fair sample of the "stuff" which dorns the weekly columns of Zien's (2) Advocate .-If any thing is calculated to bring serious things into iscredit it is such as the foregoing. We believe the Sabbath eight to be religiously regarded, and in cenuring the frewardness and superstition of the writer hove, we do by no means intend to lesson the revernce which is due to this Institution. But it so happens, that facts will not justify the solution which "Z." so confidently gives-either as it relates to places or to individuals. It is well known, that many of the nest orthodox and church soing places in Europe and America have suffered the most severely by the cholea, and that not a few of the most regular religionists have fallen its victims, among whom are several clergyman. New York, probably, is the most orthodox ity in the U.S. and yet we all know that the cholera as done a terrible work there. So also it has in Aloany, Richmond, &c. &c. We believe it is a fact, that the cholera has prevailed—to but little extent at east-where liberal christianity exists. Would that writer be willing to consider, therefore, that the cholera is a judgment from God against the sin of orthodoxy throughout the world?

#### PUBLIC WORSHIP.

There are two purposes for which the assembly professedly meets in the house of God-to worship the Father, and to listen to religious instruction. The first consists in praises and prayer-in a devout adobrating his goodness towards the children of men; and the latter prepares us for a better knowledge of our duties to him and our brethren of mankind. The duty of divine worship is dictated no less by common reason than by the express ordination of heaven. It is fitting, it is right, it is salutary, that men should raise their thoughts and affections towards the Great First Cause of life, light and happiness-that they should reflect, with solemn awe, upon his infinite Powers that they should profoundly revere his unsearchable Wisdom; that they should adore his boundless Goodness and desire a knowledge of his eternal Truth .-Worship, directed to these ends, is calculated to sub due the unlawful pride of the human heart, to produce entiments of humility before God, and to teach a practical lesson of equality, of forbearance and a quiet spirit amongst men. Man is the only being upon earth who is made capable of knowing, loving serving his Maker; and surely there is a suitableness in the highest sense, that he should not neglect the opportunities of this high designation and forget the Power that has made and the hand that sustains and blesses him.

We enter the world ignorant-having every thing to earn and inheriting none of the wisdom after which our fathers may have labored. There are duties before us as we enter the stage of life; and being endowed with intellectual faculties, it becomes us to improve y the lights around us, that we may learn what makes for our weal or wee. Religious instruction is, or ought to be, directed to this end. The Gospel ministry, and all the institutions of Christianity, are designed to acquaint mankind with that knowledge which they eminently need, and to prepare them for a degree of enjoyment above what it is in the power of any thing usual or earthly to afford.

Who, then, does not perceive the importance of stated meetings of public worship, -where all-the rich and the poor-the high and the low-may meet together upon the level before a common Father and God. and learn the common tie by which they are bound in duty to each other? The advantages of a regular and punctual attendance on divine worship, to socitey and to individuals, is every where seen and confessed; and therefore there is no need that we should now attempt to make them more obvious. Suffice it to say, Society must degenerate most lamentably and injuriously, if the institution of the Sabbath were generally disregarded and forgotten.

It is to be feared, however, that too many who visit the house of worship-and such are not apt to visit it any too often-go there from a spirit of curiosity, not realizing the real end of meeting in the place. They hear the minister pray, but hardly think of praying themselves. They listen, too, to his discourse; but hardly consider it addressed or as applicable to themselves. Either paying little attention at all, or busying themselves in critcising on his performance-perhaps for the purpose to find something to object to or harp about-they profane the Lord's temple and leave it in no degree improved in rules of faith or practice. Now every one who possibly can, should attend meeting-especially if there be one where sentiments which he regards as mainly true are adanced; -- and all who attend should go for the pur-

struction. None are yet so wise as to be in no need

of additional knowledge. With regard to the order of exercises, we thought there was a propriety in the English Church service. We do not of course allude to their forms. But their exercises are appropriately divided as to worship and religious instruction. That part of service relating to worship is by itself. This being concluded, a new movement takes place. The preacher ascends the desk and the audience become hearers He delivers what he has to say and the service closes with his discourse. The first part of the time had been devoted to worship. The sermon-the instructive par -being the last, the hearers retire with the subject and all the advice, admonitions. &c. of the speakers fresh in their minds, without their attention having been taken off-as in Congregational service, by farther worship and praise—a prayer and hymn. do not aim at being a reformer in this thing; but it has occurred to us -- and we submit it for the consideration of our ministering brethren-that there would be a propriety, greater than there is at present, if the order of exercises were something like the following-First, an Invocation, (short) supplicating the divine presence, and a preparation for his worship; second, singing; third, reading a portion of Scripture; fourth, the long prayer; fifth, singing; and sixth, the sermon This would answer for the morning service. The af terpoon service might be easily varied; yet having the time devoted to worship by itself, and the sermon the last performance, always understanding he to be followed by the benediction, and perhaps a doxology or short hymn.

#### DEDICATION AND CONFERENCE.

new building, erected in Petersburg, Pa. by Rev. J. Myers, a German Universalist, for the double purpose of a school and meeting house, was dedicated in Nov. last. Three ministers-two German and one English-were precent, and, during the day six Sermons were preached-three in German, and three in English.

After the dedication a Conference was organized, which appointed a Committee to raise a subscription of \$100 for the benefit of "Der Froehliche Bote chafter, the German Universalist paper-its editors having sustained a loss in the publication. Such a paper is of the highest importance to the German population. Some brother in every German neighborhood ought to endeavor to obtain subscribers for it .-Subscriptions should be sent to George Grosh, Marietta, Lancaster Co. Pa.

A meeting of Universalists belonging to the "Bosto Association," is notified to be held in the Vestry of Rev. S. Streeter's Church in Boston on Tuesday next, for the purpose of forming a Society for the relief of destitute widows and orphans of deceased Universal-

#### NEW SOCIETY.

A Universalist Society was organized in Oct. last, in Columbia, Bradford Co. Pennsylvania. The Socioty consists of brethren residing in that town and Troy. It is said that a lay brother has preached to them several times.

The excellent Sermon preached before the Boston Association two or three weeks ago, by Rev. Sebastian Streeter, has been published in the Trumpet. As it is one of more than ordinary importance and interet, ne propose to present it to out readers next week.

Our readers will be glad to hear again from their old friend, Rev. Russell Streeter-formerly editor of this paper. They will find a Sermon from his ready pen on our first page this week. It should have been credited to the "Religious Inquirer."

# CHURCH ORGANIZED.

A Universalist Church was to have been organized n Framingham, Mass. on Christmas day, the 25th

# CONFERENCE.

A Conference of Universalists, to deliberate on the ubject and manner of Church organization, is to be held in Le Roy, N. Y. on the 1st January. The opening Sermon will be preached by Rev. W. I.Reose.

# ORIGINAL COMMUNICATION

[For the Christian Intelligencer.] LETTER.

BR. DREW: Though an entire stranger to you, yet considering that we are both believers in the same glorious doctrine, I trust that a few lines from me, may not be altogether unacceptable to you.

For six months past I have been a subscrib er to, and read with interest, your valuable paper. I think it calculated to do much good in disseminating light and knowledge. I cannot but approve of your course, and the bold and decided stand you take against darkness and error; May the Lord grant you strength and wisdom to persevere in your ardnons editorial duties. Although the task may be great, yet you have the pleasure of seeing the cause prospering in your hands. You are not upholding a weak or dangerous fa brick, which threatens to fall upon you and bury you beneath its ruins. No-it is a pilfirm and undecaying, planted by the hand of Him who stretched out the heavene and is upheld by the immutable onth of Je-

Let, then, your motto be "onward,"-"per severe"-and you will receive the plandst-"well done good and faithful servant," while you will have the joy of seeing truth triumph over error and darkness. We now behold its victory in every direction; from the North to the South, from the East to the West, the Gospel's loud trumpet is heard. The creeds of men are fast giving away to the doctrine of impartial grace. A new order of things has commenced. Time has buried in merited oblivion many of those monstrous and absurd doctrines which were once palmed upon an abused public for immortal truths; and they are now to be found only in the dark doings of an unrighteous priesthood. Many of these deformities have been lopped off, never again, we trust, to be engrafted into the human mind. Light has shone forth with resplendent glory. Inquiry is abroad in the earth, and knowledge is increased; and where but a few years since the joyful news of a world's salvation through a crucified Redeemer, were never heard, it is now pro-mulgated and listened to with expanded feelings of gratitude to Almighty God, who is merciful to all the works of his hands—with that my love and confidence may not be secured.

pose of worshipping God and receiving religious in- to heaven's King, and with eyes glustening with tears of contrition and period with tears of contrition and penitence,

The doctrines of liberal christianity can no longer be stifled by the dark mist of superstition and bigotry. The heavenly truths of slight divine" are dispelling the dark cloude, which for centuries have obscured the moral horizon; and the doctrines of hatred and eternal vengeance are fast receding before the piercing rays of heavenly love; and the event is at hand, spoken of by Isaiah---For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody; my righteousness is near, my salvation is gone forth and my arms shell judge (or rule) the people. The isles shall wait upon me, and on my arm shall they trust. Therefore the redeemed of the Lord hall return and come with singing unto Zion, and everlasting joy shall be upon their heads. For I, even I, am be that comforteth you. I have put my words in thy mouth. and have covered them with the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion - Thou art my people."

Yours with due sentiments of respect. E. W. P. Leyden, Mass. Dec. 6, 1832.

> [For the Christian Intelligencer.] SHORT SERMONS, NO. 64.

Text .- "Pray one for another." -James v. 16. To encourage christians to pray James mentions "Elias who was a man subject to ike passions with others, who prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

However true it may be, that prayer does the person good who engages heartily in the exercise; yet inspired men, seem to represent other advantages to be derived from prayer,

Why should people be exhorted as in our text to pray one for another, if prayer only benefits the person who offers it. Though it may be edifying to join in social prayer with the afflicted, yet the apostle appears to teach the efficacy of prayer, for those that are not present to hear the prayer.

Elias prayed for rain, after three years famine. Did his praying only prepare him to welcome the rain with gratitude? Do not the scriptures represent, Elias' prayers as preventing the rain three years and six months, and then bringing the rain again? God no doubt taught him thus to pray. And God answered his prayer. Could not the divine Being connect these events of providence, with his bely prophets' prayers? If God had purposed to bring a famine in the land, could he not inspire his servant to pray that his will might be done? So that it takes place according to the Prophet's re-

Why should Christ teach his disciples to pray, "thy kingdom come; thy will be done on earth, as it is done in heaven," but become to pass?

Why does Paul, "exhort that prayers and supplications, be amde for all men, cause, God will have all men to be saved and come to the knowledge of the truth. When God has been pleased thus to join things together, what man may venture to Paul frequently asks his brethren's prayers

for him, when he was absent from them .-Why does he thus, if he did not think that God would hear, and grant answers to his advantage?

Why may not parents and other friends enjoy the privilege of praying for their alchildren and friends, believing that if they ask any thing agreeable to his will, they shall have their petitions answered? Why should ministers and christians pray

for their rulers and their country, it God sannot consistently with his unchangable nuture and purposes, answer them? Why pray to God to save us from the pes-

from war, from famme, from oppres tilenge. sion, if He will not be moved to avert these evils? and bestow on us the opposite bless-

But says one, why pray to an unchanga-ble being? Do you think to move God to give what be has not determined to give? Answer, God may have determined to be moved by the progress of faith, which he dictates by his spirit. What is there inconistent in this supposition?

God says ask and ye shall receive. But we should ask submissively, or for those things which he has purposed to give. If God has determined to bestow a blessing upon his people, in answer to prayer, then e will not bestow it without prayer.

Hence, He says, by the prophets, I will be sought unto, by the house of Israel to do these things for them. And concerning my sons and daughters, command ye me? Or be importunate: like the widow whom Jesus mentions. Hence God will avenge, or answer his own along. answer his own elect who cry day and night It is a privilege which God grants his chil-

dren to draw near to him as to a father, who is able and willing to help them. Yea they are encouraged to come boldly to the throne of grace, that they may obtain mercy and find grace to help in every time of need.

(For the Christian Intelligencer.)
Rev. Dr. John Matthewa's Sermons.
(Continued from our last.)
"The divine displeasure, therefore, must be manifested in your everlasting condemnation. For should you escape with impunity, the inhabitants of heaven would not see the (in:purity?) purity of the divine character and government, so far as it depends on and government, so far as it depends on your case. Their love, of course, would become less ardent, and their joy be diminished ed. (What a pity to have the joy of the saints diminished because some one is not seen writing in the flames of hell!) But if they see you publicly condemned in judgment, and thence departing into everlasting fire, in the smoke of towns. smoke of your torment ascending up forever and ever, they are the glory of infinite helines, and the stability and equity of the divine gov. ernment, manifested in such a manner degree as will secure their warmest love and firmest confidence." p. 226. Endless torfirmest confidence." p. 226. Endless tor-tures secure the warmest love and firmest confidence of the saints! This secure their love and confidence, does it? Heaven grant

glistening The writer of this sermon must suppose, that he and his brethren are to have enjoy-ment similar to that of Nero, when he had innocent women and children wrapped up in ly can no of supertruths of combustible garments, and tied to stukes in his gardens, and set on fire to dispel the dark-ness of the night, while their screams served rk eloude, the moral stred and to supply his pious ears with music as he drove the chariot, or beheld the diversions of the circus. But I must leave this production, ig hefore und the and notice some of the inconsistencies in the Il comfort nake her rt like the ness shall

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other sermon, and I have done. The other sermon is entitled, "THE SIXYER'S IMMEDIATE DUTY." Text, Matt. vii. 13. ATE DUTY." Text, Matt. vii. 13.
The title of this sermon looks to me not a linle preposterous, unless it is the sinner's imthe voice near, my nediate duty to commit as much sin as he can; for he tells us that he can "do nothing but sin," even what we sinners regard as the ma shell sles shall hall they noblest acts of virtue, are by him pronounced the Lord sinful. He urges us to pray and read the scriptures, and reflect seriously, &c. But is all this but urging us to commit more sin, if ging unto pon their every word that we utter and every though comfort. y mouth, we think, and every act we perform is sinful? But let this pass. On page 232, he tells us, Your own efforts can never effect your deadow of reng and liverance; but perish you must, unless God is pleased to pluck you as brands from the fire." p. 236. "When, therefore, they are say unto fire." p. 230. When, therefore, they are condemned by the Judge; when they go away into everlasting punishment; not a single look of compassion will follow them; not one emotion of sympathy will be felt for them . wilfully they have sinned, and wilfully they have rejected the Saviour; and now, unpitied they perish!" Put that and that together, and see how they appear. At one moment, he tells us, that we can do nothing to escape; mes v. 16. y James subject to that we must perish unless God is pleased to pluck us as brands from the firs, and the next, that the sole cause of our destruction is ournined not years and

> To our mind, nothing can be clearer than that if we cannot effect our own escape, we must perish unless "God is pleased to pluck us as brands from the fire," that we are not in the least to be blamed if we perish, for we could not help it. If any one is to be blamed it is the Deity, for he alone could effect it. But we must leave this thing, presuming that every one will perceive its character from the extracts that have been made. No one will fail to perceive, that it is made up of the most heterogeneous compound, consisting of error, delusion, and the most palpable absurdities. ALETHEIA.

> that the sole cause of our destruction is our-selves. We wilfully perish. Here, to say the least, there seems to be a similatude of a con-tradiction. Although he tells us that we must perish unless "God is pleased to pluck us as brands from the fire," he tells us p. 235, that "nothing can be clearer than that the destruc-tion of singers will be charged to themselves."

tion of sinners will be charged to themselves;

it will be because they would have it so.'

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, DECEMBER 28, 1832.

gusta on Wednesday next. It is generally said, that among the first business of the Legislature, will be the passage of Resolutions in relation to the course taken by South Carolina. The Governor, we understand, has already received a communication from the Governor of South Carolina which is presumed to relate to existing difficulties.

A Senator to Congress in place of Mr. Holmes is to be chosen this winter.

Gen. Hayne has been elected Governor of South Carolina and entered upon the duties of his office. In his inaugural speech, he pledged himself to fulfil the ordinance of the Convention. During its delivery, he was several times cheered by the Legislature.

Hon. J. C. Calhoun, Vice President of the U. S. has been elected a Senator to Congress from South Carolina, for six years. Should be resign the Vice Presidency and take his sent as Senator before March, it may be a question whether the prezent President of the Senate, pro tem, Mr. White may not have to resign that office-he being Vice President in fact, and residing in Tennessee, the State of the President's residence. The Constitution provides that the President and Vice President shall not belong to the same State.

It is thought by some of the public journalists, that diately after the 3d of March. This is said on the supposition, that the present Congress may not be able to dispose of the South Carolina difficulties before its conetitutional term expires.

By the last accounts, the Senate of South Carolina had not concurred with the House in passing the Nullification Acts, and it was thought by the N. Y. Journal of Commerce, that it would not.

On Wednesday of last week, Rev. Henry A. Miles, from Cambridge University, was ordained as Paster of the Unitarian Church in Hallowell. Sermon by Rev. Mr. Gannett, of Boston.

INCREASE OF NAVIGATION .- The following is a list of Vessels built at the port of Gardiner during

Suir	Congress,	402 tons,
BRIGS.	*Robert Adams,	200 do.
**	Mary Averill,	146 do.
45	Panope,	142 do.
SCHOOKE	s, Girard,	129 do.
44	La Fayette,	139 do.
44	Sugnet,	99 do.
44	Hiram,	114 do.
44	Savannah,	120 do.
41	Caroline,	107 do.
STEAM BOAT, Ticonic,		100 do.

Total 1,708 tons. There are now on the Stocks or nearly ready to set up at this port, three ships, four brigs and three schooners.

\* The superior Brig Robert Adams was cast away on her first voyage.

REVENUE IN BOSTON.—The duties secured in Boston, from October I, 1830, to September 30, 1831, was \$4,924,514 34.

The duties ascertained as secured on merchandize, from October, I, 1831, to September 30, 1832, was \$5.450, 121 95, Excess over the last year \$565, 612 61 an increase of duties during the month of October and November of this year, over the last year is also ascertained. also ascertained.

Havana dates of the 1st Dec. are received at Charleston. Prices on that day: Phila-delphia and Baltimore Flour, 17. Exchange on the United States 1-2 a 2.

Latest and Important from Charleston. By the arrival of the schooner Star, Capt. Heald, from Charleston, we have the papers from that city up to Saturday last, inclusive. JOHN C. CALHOUN has been elected a Sena-tor in the place of the Hon.R. Y. Hayne, and

of South Carolina.

Charles Cotesworth Pinckney, has been elected Lieut. Governor of South Carolina. Union Convention .- The Mercury of

Robert Barnwell Smith, Attorney General

Saturday contains the following notice of the proceedings of the Union Convention on the

"The Convention met and received from Mr. Randall Hunt resolutions to the follow-ing effect, which he premised by the intimation that he was in some sort, in their introduction, the Representative of the Union

party of Charleston.
"That the Union party acknowledge no allegiance to any government except that of the

"That in referring this resolution to the general committee, they be instructed to inquire whether it is not expedient to give a. military organization to the Union party throughout the State!

"Whether it will not be necessary to call in the assistance of the general govern-ment for the purpose of maintaining the laws of the United States, against the arbi trary violence which is threatened by the Ordinance of the late Convention."

These resolutions were referred to the General Committee, with only one dissent-

The Revenue Cutter Crawford, arrived at Charleston on the 13th from Savannah, with one company of United States soldiers for the garrison at Fort Moultrie.
The Inaugural Address of Governor Hayne

is published in the New-York papers, in which he pledges himself to uphold the sovereign authority of the State, and to enforce its will. He acknowledges no allegiance paramount to the State; and "most solemnly declares" to carry into effect the or-dinance of the Convention of the State, and every judgment of the courts founded upon the same. If South Carolina is not relieved either by a satisfactory adjustment of the tariff, or by a general convention of all the States, she has declared before God and man, "he continues, "that she will maintain the position she has assumed; nor will she change t unless her wrongs are redressed, or until some mode is pointed out that will relieve her of her burthens. She is anxiously desirous of peace; she has no wish to dissolve the political bands which connect her with the other States, but with Thomas Jefferson, she does not regard the dissolution of the Union as the greatest of evils. She regards one as greater, viz: submission to a Government of

unlimited powers. - - But if an unhallowed attempt is made to cement the Union with her blood, she will regard the compact as at once destroyed." He says if force is resorted to by the general government, South Carolina stands prepared to meet danger, and to repel an invasion of her territory--"no son of hers will hestate to fly to the rescue and lay down his life in her defence." He continues: "Some of us may not survive the issue of the present contest, but if we are true to our duty, our example will be a rich legacy to those who succeed us, which in itself is an ample remuneration for a life of generous de-votion to the public good. It will be suffi-cient glary for us when we shall have left the busy scenes of this earth to have inscribed on our tombs-"Here hes the man who sacrificed his life in a magnanimous effort to renovate and redeem the Constitution, and to restore the liberties of his Country."-Let us resolve then, that whatsoever others do, although they may desert us in the present struggle, and give aid and succour to our enemies, we will venture our all for Carolina." Gov. Hayne concludes with the following sentence:—"God grant that our councils may at all times be governed by wisdom and patriotism, and that our efforts in the cause of our country may be crowned with success. But if in the purpose of an inscru-table God, it shall be so ordered that we are to be assailed from abroad, and deserted at

FROM WASHINGTON.—It is asserted by the correspondent of the N. Y. Commercial that not a single Southern member of Congress will advocate the principle of the Mes sage, except Judge Wayne, of Georgia, who being an old federal, and a candidate for Executive favor is prepared to go the whole document. Mr. Archer of Virginia, has condinued the proclamation. Gov. Mr. Mangum and Mr. Brown of the Senate, Messrs Gordon, Alexander, Barbour, of Virginia, Judge Clayton, Mr. Lamar of Georgia, and in fact all the prominent Jackson men of the South are decided, and unequivocal in condemning all idea of force. In the mean time the President has already collected, at Charleston, fifteen hundred men, and it is said that there will be twenty five bundred regular soldiers at that point by the 10th of January. Yet yielding to the force of public opinion in the South, and particularin Virginia, he will retrace his steps, and will send to Congress a communication to modify and explain away the features of the proclamation objectionable to the South.

ON INTEMPERANCE. - Temperance is jewel which the possessor may deem inval-nable—it is the parent of industry, of health, of respect, and the only way to en-sure a happy and venerable old age. How often do we see the middle aged and even the youth, go down prematurely to the man-sion of the dead, through intemperance.— How often the tenderest ties of society are rent asunder—how frequently are heard the deep rending sighs of a loving wife, bedewing with her tears her shivering and starving offspring, by the folly of an unfealing and brutal husband. O man! that he should thus abuse the bounties of a benevolent Providence-that he should so far forget the dignity of his nature, that reason, his boasted possession, should be overpowered, by the gratification of a sensual appetite, in common with the beast of the field. Misfortune is no excuse, his relation to his God, to his family, to the world, call aloud upon him to exercise the nobler faculties of his saul. Let him learn fortitude, let him practice resig-

nation to that overruling will, who buth numbered the hairs of his head.

Personal appearance of Walter Scott.-The life of Sir Walter Scott. by Robert Chambers, has been republished at New York from the Edinburg stereotype edition, being a neat pamphlet of something less than a hundred pages. It gives the most minute and particular description of the personal appearance of Sir Walter, that we have seen. The following extract will probably interest most of our readers.
In stature, Sir Walter Scott was upwards

In stature, Sir Walter Scott was upwards of six feet, bulky in the upper part of the body, but never inclining in the least to what is called corpulency. His right limb was shrunk from an early period of boyhood, and required to be supported by a staff, which he carried close to the toes, the heel turning a little inwards. The other limb was perfectly sound, but the foot was too long to bring it within the description of handsome. The chest, arms and shoulders, were those of a chest, arms and shoulders, were those of a strong man; but the frame, in its general movements, must have been much enfeebled by his lameness, which was such as to give an ungainly, though not inactive appearance, to the figure. The most remarkable part of Sir Walter's person was his head, which was so very tall and cylindrical as to be quite unique. The measurement of the part be-low the eyes was fully an inch and a half less than that above, which, both upon the old and the new systems of Phrenology, must be held as a striking mark of the intellectuality of his character. In early life, the hair was of a sandy pale colour; but it was changed by his illness in 1819 to a light grey, and latterly had become rather thin. The eyebrows, of the same hue, were so shaggy and prominent, that when he was reading or writing at a table, they completely shrouded the eyes beneath. The eyes were grey, and somewhat small, surrounded by humorous diverging lines, and possessing the extraordinary property of shutting as much from below as above, when their possessor was ex-cited by a ludicrous idea. The nose was the least elegant feature, though its effect in a front view was by no means unpleasing cheeks were firm and close; and the chin small and undistinguished. The month was straight in its general shape, and the lips rather thin. Between the nose and mouth was a considerable space, intersected by a hollow, which gave an air of firmness to the visage. When walking alone, Sir Walter generally kept his eyes bent upon the ground, and had a generally kept his eyes bent upon the ground, and had a somewhat abstracted and even repulsive aspect. But when animated by onversation, his countenance became full of pleasant expression. He may be said to have had three principal kinds of aspects; First, when totally unexcited, the face was heavy, with sometimes an appearance of vaunder lip far into his mouth, as if to facilitate breathing. Second, when stirred with some lively thought, the face broke into an agreeable smile, and the eye twinkled with a peculiarly droll expression, the result of that elevation of the lower eyelids, which has just been noticed. In no portrait is this aspect caught so happily as in that painted near the close of his life by Mr. Watson Gordon, (and of which a remarkably good engraving, by Horsburgh of Edinburgh, is prefixed to the revised edition of his novels,) no other painter, apparently, having detected the extraordinary muscular movement which occasions the expression. The third aspect of Sir Walter Scott was one of a solemn kind, always assumed when he talked of any thing which he respected, or for which his good sense informed him that a solemn expression was appropriate. For example, if he had occasion to recite but a single verse of romantic ballad poetry, or if he were informed of any unfortunate occurrence in the least degree concerning the individual ad-dressing him, his visage altered in a moment to an expression of deep veneration, or of grave sympathy. The general tone of his mind, however, being decidedly cheerful, the humorous aspect was that in which he most frequently appeared. It remains only to be mentioned, in an account of his personal pecultarities, that his voice was slightly affecthome, let us resolve that we will give no each by the indistinctness which is so general cause of exultation to our enemies. We will in the country of Northumberland in prothrough weal and through we, through evil womeing the letter r, and that this was more through weal and through wo, through evil

> BEWARE .- Our Boston Correspondent gives us the following information in relation o several counterfeit notes which have lately been but in circulation.

ner, than on other occasions.

report, as well as through good report, go observable when he spoke in a solomn man-

10's on the Suffolk Bank, Boston, purporting to be of Perkins' stereotype steel plate, they are about half an inch shorter than the genine notes. The ongraving is very faint and ind tinet, which gives the appearance of the new counterfeit altogether different of the new counterfeit altogether different from any true notes of the stereotype plate. They are made payable to J. Burroughs, and are of different dates; some are dated. October 15th, 1824. There are however, genuine notes on this bank of the same date.

5'4 Columbian Bank, same plate as above.

The general appearance of the counterfeit is good, but they may be readily detected by observing that the words Five Dollars, in the print, which covers the whole face of the note, are very crooked and irregular. The note is about an eighth of an inch shorter than the genuine ones.

5's, Franklin Bank, sterotype plate, same description as those of the Columbian Bank.
10's United States Bank at Portsmauth, N.
H. letter, C payable to E. Wentworth dated

November 14th, 1827. 5's, on the New Hampshire Union Bank, letter J. old plate, coarsely engraved. The signatures of the President and Cashier are in the same hand writing.

2's, Oriental Bank in Boston, new plate.— The signatures are well executed, but the lathe work in the dies is imperfect, and the difference in the engraving between the false and genuine, may be discovered upon a minute examination.

The President has replied to Governor Hamilton's demand for the surrender of the Arsenal and Fort Pinckney, that he, the President, has no power to comply with such a request. That when the Fort shall be completed, it will be his duty to arm and equip it, and that this duty will be performed. The Marshal of the S. Carolina district has been removed, and, a new nomination sent to the

One of Spencer's whimsical freakes was to take a hackney coach with three friends in a dark evening, and order the man to set them down in a gloomy part of the Strand at the side of the New Church. He had previously opened the door opposite to that where the coachman waited, and as Spencer and his friends quitted the coach on one side they went round and enterd at the other .-The coachman was at first surprised that more issued from the carriage than he had taken in. As they continued to go round, and come out, he became dreadfully alarmed, and at length his terror was so great that he ran from the coach, and rushed into the first public house, telling the people there that he must have taken in a legion of demons; for, he added, with every sign of horror, I had ta-ken in but 4, but have counted 18 out, and more were coming when I left my coach.
Records of the life of John Taylor.

The way to do things in Illinois .- The Legislature of this State commenced its session on Monday the 3.1 inst.

A personal encounter took place at Ed-wardsville, Ill. on the 16th ult. between Gov. wardsville, Ill. on the 16th ult. between Gov. Ninian Edwards, and Judge Smith, a Judge of the Supreme Court of that State. In the version of the affair given by the former, he says that the Judge approached him with two loaded pistols, and presented the muzzles of both at him, offered him his choice, calling him a damn'd dog; whereupon the ex-Governor, instead of accepting the offer, knocked the Judge down with his fist and caned him until they were separated by the caned him until they were separated by the intervention of others ..... N. Y. Courier.

Buenos Ayres and the United States .- The ship Jane, Clark, arrived at Baltimore on Saturday from Rio de Janeiro. She brings Saturday from Rio de Janeiro. She brings passengers, Francis Baylies, Esq. Charge des Affaires of the United States, near the government of Buenos Ayres, and family, and George W. Slacum, Esq. American Consulat that port. It has already been announced, says the Ballimore American, that they left Buenos Ayres in consequence of the difference between the two governments, arising out of the claim set up by the latter to ference between the two governments, arising out of the claim set up by the latter to
the exclusive right of the seal Fishery at the
Falkland Islands. We are not able to learn
the particulars of the correspondence between Mr. Baylies and the government of
Buenos Ayres, but understand that the pretensions of the latter were of such a nature
that they could not be submitted to without the sacrifice of important national interests. We further learn that the official correspondence and documents connected therewith have before this reached Washington, and, we presume, will be given to the public in

The steamboat Cotton Plant took fire at New Orleans 4th inst. and was entirely destroyed, together, with 1200 bales of cotton. No insurance. Loss upwards of \$100,000 .-The Saratoga, lying alongside, was burnt to the deek, and her machinery much injured.

The Editor of the Lowell Journal, speak ing of the Rev. Mr Denn's Sermons on the doctrine of Final Restoration, with much propriety observes: "This much we can say with truth, that had all theologians maintained the same candor and decorum, religious sectarianism would long ere this have been stripped of its most unseemly features."

Henry D. mages. At the present term of the Circuit Court, held at Albany, slander suit was tried in which G. W. Ryckman, one of the Editors of the Albany Dailey Adverti-ser was plaintiff, and Joseph W. Perkins, Ex Sheriff of London, was defendant. The jury rendered a verdict in favor of the plaintiff for \$7000 damages. - N. Y. Advo.

The New York Mercantile Advertiser of Tuesday says-"Our insurance companies are unwilling to underwrite our vessels sailing for Charleston, unless with a new clause inserted in the policy. We saw one yesterday, in which the following proviso was inserted: 'Warranted free from the restraints and perils emanating from the measures of the Nullifiers."

New England Farmer .- This valuable pe riodical is hereafter to be published by Mr. George C. Barrett, late clerk of Mr. Russell, who is also to take charge of the general agricultural and seed business. The editorial department is still to continue under the direction of Mr. Fessenden.

Intimate Family Connexion .- The Lowell Journal, alluding to the properous state of that town and the high price of rents, remarks, that at present there is a great numher of families so mixed up together that they hardly know which is which.

ANECDOTE .- 'And what did your brother die seized of,' said the Judge of Probate to a countryman who applied for letters of administration on his relative's estate. 'Why, said the man, scratching his head, and no exactly understanding the question, 'he died seized of a wife and two children.'

A bill abolishing the Court of Common Pleas, and establishing a new Judiciary sys-tem, has passed the House of Representatives in New Hampshire.

The House of Representatives in New-Hampshire by a vote of 181 to 2, have expressed their appreha ion of the President's proclamation.

We understand that the members of the Bar of South Carolina, opposed to the ordi-nance of the Convention, will decline ap-pearing before the courts and justices organized under the nullifying provisions.

N. Y. Advacate.

The quantity of lead manufactured at the mines of Fever River and Missouri, from

Two new houses of public worship are being erected in Danvers, Mass. (one in the North, the other South Parish) for the Universalist denomination.

A musket proof garment is stated to have been invented by two Italians. It is said to be light and flexible.

APPOINTMENTS.
The Editor will preach in the School House near J E. Snell's in Winthrop on Sunday next. He expects that Rev. C. Gardner, of Lowell, Mass. will be present and units with him in the services of the day. Br. Z. Thompson will preach next Sunday in Bloom

field, and in Saccarappa on the first and second Sundays in January.

Rev. Calvin Gardner, of Lowell, Mass. will preach in Waterville on the first and second Sundays in Jan-

times children of Goo's purposes, Ed that Parable of the Blot man, Corn

MARRIED.

In this town, on Toesday evening last, by Rev. Mr. Clap, Mr. William N. Springer to Miss Clameria Moor, both of Gardiner.

In Vienna, Me. Mr. Benjamin Judkins, a revolutionary veteran, aged 85, to Mrs. Mehitable Prescott, aged 76, formerly of Deerfield, N. H. In New-York, Cot. Humphrey Clark, formerly of Boston, to Miss Almira Jenks, youngest daughter of the late Nehemiah Jenks, Esq of Pawtucket, R. I. In Hallowell, by Rev. W. it. Norris, Mr. M. Ailen Drew to Miss Charity H. Pierce.

In Saco, Mr. Samuel Swan to Miss Sally Perkins. In Bangor, Mr. George C. Boyuton to Miss Eliza Jones.

In Liveraiore, on the 24th Nov. last, Martha C. wife of Capt. Matthew M. Stone, and daughter of Capt. Daniel Cooledge, aged 21.

In Boston, on Toesday of last week, John Brazer Davis, Eq. Counsellor at Law, and late editor of the Boston Patriot; and on Wednesday, Gardner Greene, Eeq. supposed to be the most wealthy man in New England.

Boston Patriot; and on Wednesday, Gardner Greene, Eq. supposed to be the most wealthy man in New England.

From the Trumpet.

In Meredith, N. H. Oct. 24, Mrs. Maria, wife of Frascis Russel. In this instance of mortality the surviving relations feel deeply ufflicted. The busband of the deceased and four children, one an isfant but a few weeks old, have sustained a loss which cannot be regained. Mrs. Russel was sensible for some time before her dissolution that it was not fur distant, and often mentioned it to the mourning husband with componer and calances. She was a firm believer, for the last few years of her life, in that divise religion which declares that a grouning world shall finally be delivered from the bondage of corruption into the glorious liberty of the children of Goot.—This taith supported her in her sickness, and caused her to resign herself to the merciful care of the Great Dispos readult rente, without the least few; and but a few minut is before her departure to a world of uninterrupted felicity, she declared in a low tone of voice to the companion of her days, "I am going to a place of rest, where I shall meet you and all mankind." And from this moment to her death she was heard, though in a whispering manner, praising her Maker.—Thus has departed another, among thousands, rejoicing in the belief of universal salvation. But the enemies of truth is Meredith will not have it so, hence they have reported, regardless of the feelings of her sorrowing companion and friends, that she was deprived of her reason; than which nothing can be further from the truth, as those who were with her in her last moments testify. The writer of this being sent for by the society in Meredith to preach with then the two last Sundays in November, delivered on the last day of his engagement her funeral discourse. We would again direct her husband and relatives to the rich consolations of the g-spel while mourning the exit of one they kindly loved.—Com.

J. A. P.

FUR CAPES!

A BEAUTIFUL article, of various colours, just received and for sale by L. L. MACOMBER.

Gardiner. Dec. 24, 1832.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description. For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON.

Gardiner, Dec. 19, 1832.

Christmas and New Year's Presents for 1833.

Thile Token and Atlantic Souvenir, Pearl,

London Comic Offering, and Juvenile Forget me not.

For sale by WM. PALMER,

Gardiner, Dec. 5, 1882.

TO PRINTERS.40 POR SALE at this Office about 250 lbs. Long
Primer and 175 lbs. of Bourgeois, now in use in
printing this paper. It will be sold low.

ALSO for sale, a second hand Iron PRESS.
The whole will be sold a bargain.
Dec. 5, 1832.

The whole will be sold a bargain.

Dec. 5, 1832.

Hats, Caps, Furs, and Umbellas, Caps, Furs, and Umbellas, Caps, Furs, and Umbellas, Caps, Furs, Umbrellas, Rc. which with its former stock, makes as good an assortment as can be found on the Kennebec river, and comprises the following articles, viz.—Geatlemen's BEAVER and IMITATION BEAVER HATS,—SATTIN HATS, first quality,—Common and low priced HATS of every description for Gentlemen, Youth and Children,—Black and Drab FELT HATS,—Sound Crowned do.—A good assortment of FUR SEAL CAPS,—HAIR SEAL do.—CLOTH do.—NUTRA do a prime article.—Men's and Boy's GLAZED do. with fur bands,—Unidren, FANCY Caps, LINEN do.—INDIA RUBBER do.—Silk and Gingham UMBRELLAS, various qualities,—FUR SEAL COLLARS,—NUTRA do.—FUR GLOVES, rarious qualities,—FUR TRIMMINGS,—SIBERIAN CAPES, a rich article,—Deer Skin MITTENS—Patent Le ther Cap FRONTS,—BAND BOXES, &c. &c. Alson, a few dozens OIL SOAP, an excellent article for removing grease from clothes.

All the above articles will be sold at the lowest prices for cash or good credit.
October 24, 1832.

Almanacs for 1833.

FOR sale by VM. PALMER, Robinson's, Thomas', Anti-Masonie and Comic Ahnasacs for 1833, by the gross dozen or single.
Gardiner, Dec. 4, 1832. REMOVAL.

SAMUEL CROWELL has removed to rooms in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by penetuality, and the strictest personal attention to business to merit and obtuin a liberal share of patronage.

N. B. CUITING done at short notice, and on reasonable terms.

Gardiner, Nov. 1, 1882.

Writing School.

B PARKER will commence a course of lessons in writing on Monday next at Mr. Starrett's Boarding-house. Ladies and Gentlemen wishing to improve in the art, are respectfully invited to call and examine his hand writing and specimens of his pupils. Gardiner, Fee. 5, 1832.

NEW COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER,
J The CHOIR, or URION COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER,
Music, consisting of a great variety of Paulm and Hymn
tunes, Authems, &c. Original and Selected; including
many beautiful subjects from the works of Hayde,
Mozart, Cherubini, Naumae, Marcello, Mehul,
Himmel, Winter, Weber, Rossini and other eminent
composers—harmonized and arranged expressly for the
work. By Lowett Mason, Editor of the Handel
and Hayda Collection of Church Music.

Gardiner, Dec. 12, 1832.

CABINET FURNITURE,
Chairs, Tables, &c.
C. & E. S. BYRAM respectfully inform the cititaken the Shop near the Grist-Mill lately occupied by
Holmes & Robbins, where they offer for sale an assortment of CABINET FURNITURE, Chairs,
Tables, &c. cheap for cash, country produce or approved credit such as—BUREAUS, COMMON
DINING CHAIRS, PATENTSEAT ROCKING do, COMMON ROCKING do WASH
STANDS, BEDSTEADS and TABLES of
various kinds, CRADLES, CRIBS, &c. &c.
Gardiner Nov. 13, 1832.

Paper-Mill for Sale. THE Subscriber wishing to close up his business of-fers for Sale his interest in the Paper-Mill in Gardiner, being one third of the Buildings, Machine-ry, Stock and Utensils. Terms reasonable. M. SPRINGER, Ja. Gardiner, September 7, 1802.

onthe distinguished original Con-